

The Mystery of Advent
- From *The Liturgical Year* by Fr. Prosper Gueranger, 1870

We find that this mystery of the Coming, or Advent, of Jesus is at once simple and threefold. It is simple, for it is the one same Son of God that is coming; it is threefold, because he comes at three different times and in three different ways. "In the first Coming," says St. Bernard, "He comes in the flesh and in weakness; in the second, He comes in spirit and in power; in the third, He comes in glory and in majesty; and the second Coming is the means whereby we pass from the first to the third (Fifth Sermon for Advent)."

This, then, is the mystery of Advent. Let us now listen to the explanation of this threefold visit of Christ, given to us by Peter of Blois, in his third Sermon de Adventu: "There are three Comings of our Lord; the first in the flesh, the second in the soul, the third at the judgment. The first was at midnight, according to those words of the Gospel: At midnight there was a cry made, Lo the Bridegroom cometh! But this first Coming is long since past, for Christ has been seen on the earth and has conversed among men. We are now in the second Coming, provided only we are such as that He may thus come to us; for He has said that if we love Him, He will come unto us and will take up His abode with us. So that this second Coming is full of uncertainty to us; for who, save the Spirit of God, knows them that are of God? They that are raised out of themselves by the desire of heavenly things, know indeed when He comes; but whence He cometh, or whither He goeth, they know not. As for the third Coming, it is most certain that it will be, most uncertain when it will be; for nothing is more sure than death, and nothing less sure than the hour of death. When they shall say, peace and security, says the Apostle, then shall sudden destruction come upon them, as the pains upon her that is with child, and they shall not escape. So that the first Coming was humble and hidden, the second is mysterious and full of love, the third will be majestic and terrible. In His first Coming, Christ was judged by men unjustly; in His second, He renders us just by His grace; in His third, He will judge all things with justice. In His first, a Lamb; in his last, a Lion; in the one between the two, the tenderest of Friends (De Adventu, Sermo III)."

The holy Church, therefore, during Advent, awaits in tears and with ardour the arrival of her Jesus in His first Coming. For this, she borrows the fervid expressions of the Prophets, to which she joins her own supplications. These longings for the Messias expressed by the Church, are not a mere commemoration of the desires of the ancient Jewish people; they have a reality and efficacy of their own,—an influence in the great act of God's munificence, whereby he gave us His own Son. From all eternity, the prayers of the ancient Jewish people and the prayers of the Christian Church ascended together to the prescient hearing of God; and it was after receiving and granting them, that He sent, in the appointed time, that blessed dew upon the earth, which made it bud forth the Saviour.

The Church aspires also to the second Coming, the consequence of the first, which consists, as we have just seen, in the visit of the Bridegroom to the Spouse. This Coming takes place, each year, at the feast of Christmas, when the new birth of the Son of God delivers the faithful from that yoke of bondage, under which the enemy would oppress them (Collect for Christmas Day). The Church, therefore, during Advent, prays that she may be visited by Him who is her Head and her Spouse; visited in her hierarchy; visited in her members, of whom some are living, and some are dead, but may come to life again; visited, lastly, in those who are not in communion with her, and even in the very infidels, that so they may be converted to the true light, which shines even for them. The expressions of the Liturgy which the Church makes use of to ask for this loving and invisible Coming, are those which she employs when begging for the coming of Jesus in the flesh; for the two visits are for the same object. In vain would the Son of God have come, eighteen hundred years ago, to visit and save mankind, unless he came again for each one of us and at every moment of our lives, bringing to us and cherishing within us that supernatural life, of which He and his Holy Spirit are the sole principle.

But this annual visit of the Spouse does not content the Church; she aspires after a third Coming, which will complete all things by opening the gates of eternity. She has caught up the last words of her Spouse, Surely, I am coming quickly (Apoc. 22: 20); and she cries out to him, Ah! Lord Jesus! come (Ibid)! She is impatient to be loosed from her present temporal state; she longs for the number of the elect to be filled up, and to see appear, in the clouds of heaven, the sign of her Deliverer and her Spouse. Her desires, expressed by her Advent Liturgy, go even as far as this: and here we have the explanation of those words of the beloved Disciple in his prophecy: The nuptials of the Lamb are come, and his Spouse hath prepared herself!

But the day of this His last Coming to her, will be a day of terror. The Church frequently trembles at the very thought of that awful judgment, in which all mankind is to be tried. She calls it "a day of wrath," on which, as David and the Sibyl have foretold, the "world will be reduced to ashes; a day of weeping and fear." Not that she fears for herself, since she knows that this day will for ever secure to her the crown, as being the Spouse of Jesus; but her maternal heart is troubled at the thought that, on the same day, so many of her children will be on the left hand of the Judge, and, having no share with the elect, will be bound hand and foot, and cast into the darkness, where there shall be everlasting weeping and gnashing of teeth. This is the reason why the Church, in the Liturgy of Advent, so frequently speaks of the Coming of Christ as a terrible Coming, and selects from the Scriptures those passages, which are most calculated to awaken a salutary fear in the mind of such of her children as may be sleeping the sleep of sin.

This, then, is the threefold mystery of Advent. The liturgical forms in which it is embodied, are of two kinds: the one consists of prayers, passages from the Bible, and similar formulae, in all of which, words themselves are employed to convey the sentiments which we have been explaining; the other consists of external rites peculiar to this holy time, which, by speaking to the outward senses, complete the expressiveness of the chants and words.

Matrer Dei Latin Mass Community

December 2024

Advent



"Prepare ye the way of the Lord, make straight his paths."

~ Mark 1: 3

Christmas



For, this day, is born to you a Saviour, who is Christ the Lord.

~ Luke 2: 11

Office Contact:

21 Ste-Anne Road
(P.O. Box 787)
Sudbury, Ontario
P3C 5P6

Phone: (705) 586-1156
Fax: (705) 586-1328
Email: materdeitlm@outlook.com
Website: www.materdeiparish.ca

Pastor: Fr. Vincenzo Fiore

SUNDAY MASS

10:30 AM

Daily Masses *see page 3.

Sacrament of Penance : Confession time is one hour prior to all scheduled Masses, or by appointment.

Other Sacraments / Requiems (funerals) / Inquiries : Please contact office.

All Masses are offered at St. Michael Church – 48 William Av, Coniston

***THE HOLY ROSARY IS RECITED PUBLICLY 40 MINUTES PRIOR TO ALL MASSES.

OPPORTUNITY TO GAIN (UNDER USUAL CONDITIONS) A PLENARY INDULGENCE.

FIRST FRIDAY DEVOTIONS

To complete, one must: receive Holy Communion, in the state of grace, on **NINE CONSECUTIVE FIRST FRIDAYS OF THE MONTH**, in honour of, and, for reparation to, the Sacred Heart of Jesus. Devotion includes:

4PM ~ Holy Hour with Exposition, Acts of Consecration & Reparation, Litany of the SHJ, Adoration & Solemn Benediction

5PM ~ Confessions

5:20 ~ Rosary

6PM ~ SHJ Votive Mass (as the Ordo permits)



FIRST SATURDAY DEVOTIONS

To complete, one must: receive Holy Communion, in the state of grace, on **FIVE CONSECUTIVE FIRST SATURDAYS OF THE MONTH**, in honour of, and, for reparation to, the Immaculate Heart of Mary. Devotion includes:

10AM ~ Confessions

10:20 ~ Rosary

11AM ~ IHM Votive Mass (as the Ordo permits)

After Mass: Acts of Consecration & Reparation, Litany of the BVM (Loreto), & Keeping our Lady company for 15 minutes while meditating on the Mysteries of the Rosary.



CHRISTMASTIDE MASS SCHEDULE

Wed, 25 Dec – Mon, 06 Jan

→ **WED, 25 DEC, 12:00 AM** – THE NATIVITY OF OUR LORD (Mass at Night)

→ **8:00 AM** – THE NATIVITY OF OUR LORD (Mass at Dawn)

→ **10:30 AM** – THE NATIVITY OF OUR LORD (Mass During the Day)

→ **Thu, 26 Dec, 10:30 PM** – St. Stephen

→ **Fri, 27 Dec, 10:30 PM** – St. John

→ **Sat, 28 Dec, 11:00 AM** – Holy Innocents

→ **SUN, 29 DEC, 10:30 AM** – SUNDAY IN THE OCTAVE OF CHRISTMAS

→ **Mon, 10:30 AM** – 6th Day in the Octave of Christmas

→ **Tue, 10:30 AM** – 7th Day in the Octave of Christmas

→ **WED, 01 JAN, 10:30 AM** – OCTAVE DAY OF CHRISTMAS

→ **1st Thu, 02 Jan, 10:30 AM** – Jesus Christ the High Priest (Votive)

→ **1st Fri, 03 Jan, 6:00 PM** – Sacred Heart of Jesus (Votive)

→ **1st Sat, 04 Jan, 11:00 AM** – Immaculate Heart of Mary (Votive)

→ **SUN, 05 JAN, 10:30 AM** – HOLY NAME OF JESUS

→ **Mon, 06 Jan, 10:30 AM** – Epiphany of the Lord

⇒ **THERE ARE THREE PUBLIC MASSES SCHEDULED FOR CHRISTMAS DAY:**

12:00 AM, 8:00 AM & 10:30 AM

YOU ARE OBLIGATED ONLY TO ATTEND ONE

DECEMBER:

Month of Devotion to the Immaculate Conception of the Blessed Virgin Mary



Plenary Indulgence Opportunities:

Te Deum on 31st Dec & *Veni Creator* on 1st Jan

26. § 1. A plenary indulgence is granted, under the usual conditions, to the Christian faithful who, in a church or in an oratory, are present [take part] in a recitation or solemn chant of:

1° The **Veni Creator** hymn ... ON THE FIRST DAY OF THE YEAR (MON, 01 JAN), imploring divine assistance for the whole of the coming year. (LED BY FATHER FOLLOWING THE LEONINE PRAYERS)

2° The **Te Deum** hymn, ON THE LAST DAY OF THE YEAR (SUN, 31 DEC), in thanksgiving to God for the favours received in the course of the entire year. (LED BY FATHER FOLLOWING THE LEONINE PRAYERS)

↪ *Enchiridion Indulgentiarum (Handbook of Indulgences)*

When does Christmastide End? What about the decorations?

The Octave of Christmas is eight days (25 Dec—1 Jan). Easter and Pentecost also have eight-day Octaves. Celebrating an octave of days for high feasts has its roots in the Old Testament. The Twelve Days of Christmas observes the days from Christmas to Epiphany (25 Dec—6 Jan). So is that it? Well, not exactly. Traditionally speaking, Christmastide ended on 2 February, on the Feast of Purification of the Blessed Virgin Mary, also called Candlemas Day. On this day, the faithful take candles that they will use throughout the year in their homes to Mass to have them blessed. Here is how the brilliant Benedictine Abbot, Fr. Prosper Guéranger helps us understand the totality of the mystery of Christmastide:

“We apply the name of Christmas to the 40 days, which begin with the Nativity of Our Lord, 25 December, and end with the Purification of the Blessed Virgin Mary, 2 February. It is a period, which forms a distinct portion of the Liturgical Year, as distinct, by its own special spirit, from every other, as are Advent, Lent, Easter or Pentecost. One same mystery is celebrated and kept in view the whole 40 days. Neither the feasts of the saints, which so abound during this season; nor the time of Septuagesima, with its mournful purple, which often begins before Christmastide is over, seem able to distract our Holy Mother the Church from the immense joy with which she received the glad tidings from the angels (Luke 2: 10) on that glorious night for which the world had been longing for 4,000 years. The custom of celebrating the Solemnity of our Saviour’s Nativity by a feast of 40 days’ duration is founded on the Holy Gospel itself; for it tells us that the Blessed Virgin Mary, after spending 40 days in the contemplation of the Divine Fruit of her Glorious Maternity, went to the temple, there to fulfill, in most perfect humility, the ceremonies which the law demanded of the daughters of Israel when they became mothers. The Feast of Mary’s Purification is, therefore, part of that of Jesus’ Birth; and the custom of keeping this holy and glorious period of forty days as one continued Festival has every appearance of being a very ancient one, at least in the Roman Church.”

So, have an Advent wreath for the Advent Season, and do not decorate for Christmas until Christmas Eve, or at least don’t light things up until Christmas Eve, if you have to start decorating a little earlier. Then, if you really want to be a “sign of contradiction”, do as they did in ages past! Keep your tree and decorations up until Candlemas, 2 February! Or, by way of suggestion (which can be varied as you wish, as there is no set rubric to this) if keeping the tree up that long is not possible (or even feasible to do), then undecorate gradually, taking the tree down (perhaps) after the Twelve Days, followed by gradually removing (little by little) the other decorations (perhaps from Sunday to Sunday) and save taking down the Nativity set until the 40th day, Candlemas, 2 February.

December Schedule of Masses (NPM = No Public Mass)

- 01 SUN, 10:30 AM – FIRST SUNDAY OF ADVENT
- 02 Mon, NPM – St. Bibiana, *Virgin & Martyr*
- 03 Tue, 6:00 PM – St. Francis Xavier, *Confessor*
- 04 Wed, 6:00 PM – St. Peter Chrysologus, *Bishop, Confessor & Doctor*
- 05 1st Thu, 6:00 PM – Jesus Christ the High Priest (Votive)
- 06 1st Fri, 6:00 PM – Sacred Heart of Jesus (Votive)
- 07 1st Sat, 11:00 AM – Immaculate Heart of Mary (Votive)
- 08 SUN, 10:30 AM – IMMACULATE CONCEPTION OF THE BVM (2nd Advent)
- 09 Mon, NPM – Feria of Advent
- 10 Tue, 6:00 PM – Feria of Advent
- 11 Wed, 6:00 PM – St. Damasus I, *Pope & Confessor*
- 12 Thu, 6:00 PM – Our Lady of Guadalupe
- 13 Fri, 6:00 PM – St. Lucy, *Virgin & Martyr*
- 14 Sat, 7:00 AM – Rorate Caeli (Votive)
- 15 SUN, 10:30 AM – THIRD SUNDAY OF ADVENT (GAUDETE)
- 16 Mon, NPM – St. Eusebius, *Bishop & Martyr*
- 17 Tue, 6:00 PM – Greater Feria of Advent
- 18 Wed, 6:00 PM – Ember Wednesday of Advent
- 19 Thu, 6:00 PM – Greater Feria of Advent
- 20 Fri, 6:00 PM – Ember Friday of Advent
- 21 Sat, 11:00 AM – St. Thomas, *Apostle* (Ember Saturday)
- 22 SUN, 10:30 AM – FOURTH SUNDAY OF ADVENT
- 23 Mon, 10:30 AM – Greater Feria of Advent
- 24 Tue, NPM – VIGIL OF CHRISTMAS
- 25 Wed, 12:00, 8:00 & 10:30 AM – THE NATIVITY OF OUR LORD
- 26 Thu, 10:30 AM – St. Stephen, *Deacon & Protomartyr*
- 27 Fri, 10:30 AM – St. John, *Apostle & Evangelist*
- 28 Sat, 11:00 AM – Holy Innocents, *Martyrs*
- 29 SUN, 10:30 AM – SUNDAY IN THE OCTAVE OF CHRISTMAS
- 30 Mon, 10:30 AM – 6th Day in the Octave of Christmas
- 31 Tue, 10:30 AM – 7th Day in the Octave of Christmas
- 01 JAN- WED, 10:30 AM – OCTAVE OF THE NATIVITY

The Solemnity of the Immaculate Conception of The Blessed Virgin Mary

Sun, 8th Dec, 10:30 AM (Confessions, 9:30 / Rosary, 9:50)

POPE PIUS IX PROCLAIMS THE DOGMA OF THE IMMACULATE CONCEPTION

On 8th December 1854, having spent all of his holy life – his boyhood, his priesthood, as Bishop, Cardinal and Pope – at the feet of the Mother of God, the most Blessed Virgin Mary, and having deeply considered also, in his exile at Gaeta, the earnest petitions of Catholics all over the world in its behalf, Pope Pius IX defined *ex cathedra*, in the glorious Basilica of St. Peter's, before one hundred and seventy Bishops and innumerable pilgrims come literally from the ends of the earth, the Divine Dogma of *Our Lady's Immaculate Conception*. The voice of the Sovereign Pontiff broke, and tears filled his eyes as he paused before uttering the infallible words:



"We declare, pronounce and define that the doctrine which holds that the Blessed Virgin Mary, at the first instant of her conception, by a singular privilege and grace of the Omnipotent God, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved immaculate from all stain of original sin, has been revealed by God, and therefore should firmly and constantly be believed by all the faithful..."

As the Holy Father finished speaking, the cannon of the Castle of Sant' Angelo boomed, and the bells of the basilicas and churches of Rome long rang out the glorious news. The Catholic faithful rejoiced, and grace flooded their souls as they prayed the prayer Our Lady herself had given twenty years before to St. Catherine Labouré, "O Mary, conceived without sin, pray for us who have recourse to thee!"

The Rorate Caeli Votive Mass

Saturday, 14th December

7:00 AM (Confessions, 6:00 AM / Rosary, 6:20)

The Rorate Caeli Mass is a traditional Advent devotion wherein the Mass of the Blessed Virgin Mary for Advent is offered just before dawn. In many instances families and individuals travel an hour or more, rising and arriving very early for this stunningly beautiful Mass. The interplay of light and darkness speak to the meaning of Advent and the coming of the Light of the world.



The Mass takes its title, *Rorate Caeli*, from the first words of the Introit, which are from Isaiah 45: 8 ...

"Rorate, caeli, desuper, et nubes pluant justum, aperiatur terra, et germinet Salvatorem."

"Drop down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened and bud forth a Saviour."

The Rorate Mass is lit only by candlelight, and because it is a votive Mass in Mary's honour, white vestments are worn instead of Advent violet. In the dimly lit setting, priests and faithful prepare to honour the Light of the world, Who is soon to be born, and offer praise to God for the gift of Our Lady. As the Mass proceeds and sunrise approaches, the church becomes progressively brighter, illuminated by the sun as our Faith is illumined by Christ.

The readings and prayers of the Mass foretell the prophecy of the Virgin who would bear a Son called Emmanuel, and call on all to raise the gates of their hearts and their societies to let Christ the King enter; asking for the grace to receive eternal life by the merits of the Incarnation and saving Resurrection of Our Lord.

Ember Days in December (Winter Embertide)

Wed, 18th ~fast & partial abstinence,

Fri, 20th ~fast & full abstinence,

Sat, 21st ~fast & partial abstinence.

The Ember Days Mark the Changing of the Seasons..

Before the revision of the Catholic Church's liturgical calendar in 1969 (coinciding with the adoption of the Novus Ordo), the Church celebrated the Ember Days or Embertide four times each year. They were tied to the changing of the seasons, but also to the liturgical cycles of the Church. Spring Embertide was the Wednesday, Friday & Saturday after the First Sunday of Lent; Summer Embertide was the Wednesday, Friday, and Saturday after Pentecost; Fall Embertide was the Wednesday, Friday, and Saturday after the third Sunday in September (not, as is often said, after the Feast of the Exaltation of the Holy Cross); & Winter Embertide was the Wednesday, Friday, and Saturday after the Feast of St. Lucy (13 December).

... Marked by Fasting and Abstinence

The Ember Days (aka: mini-Lents) are celebrated with fasting (1 full meal + 2 partial [combined do not equal a full], and no snacking, on each of the days, as well as partial abstinence (meat permitted at only one meal per day), except Friday in which case you would observe fasting and full abstinence (no meat at any meal that day).